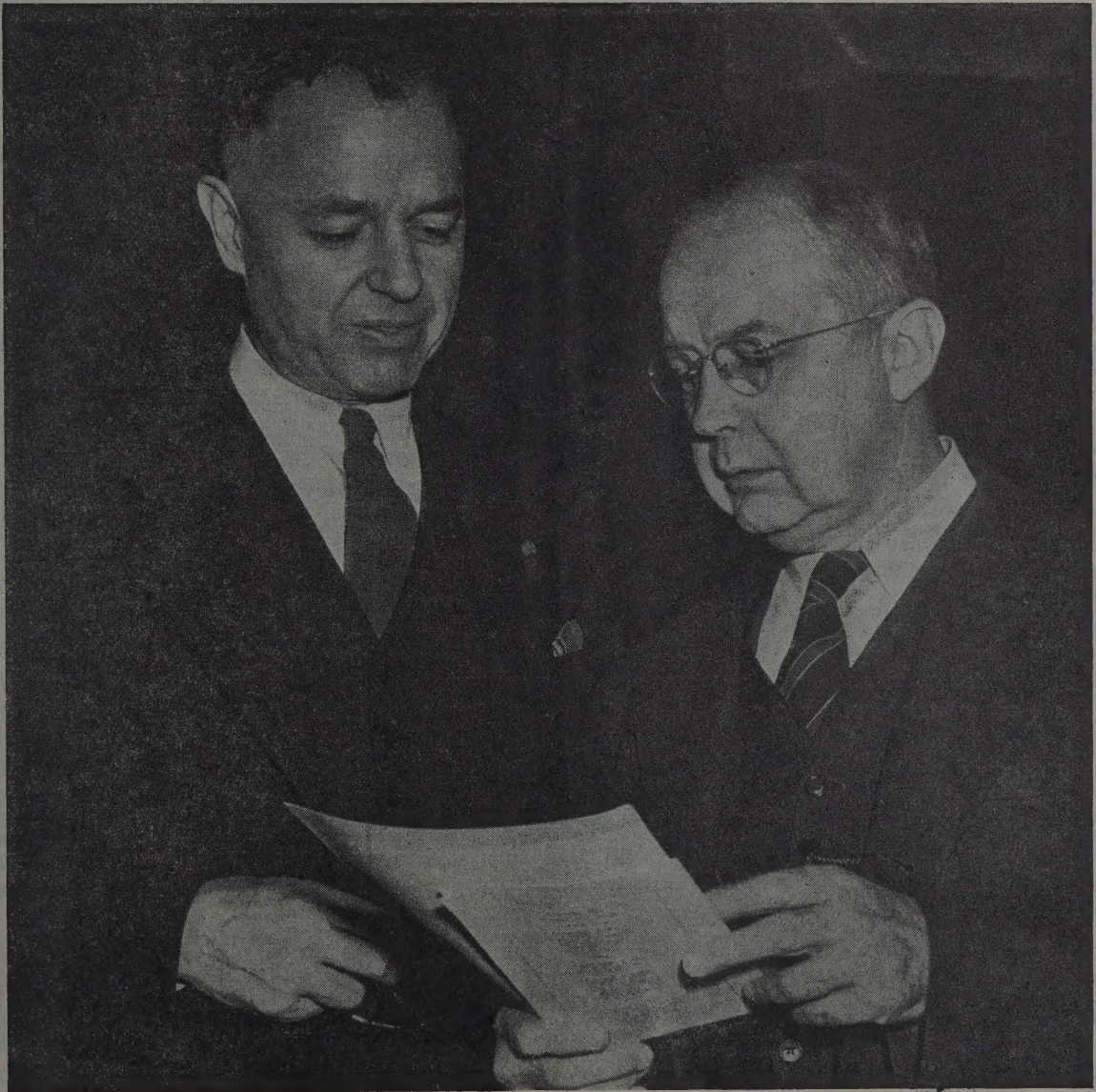


ST. ANNE'S
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Federal Council BULLETIN



Mr. Taft and Dr. Alexander Confer at Atlanta Convocation (See Page 8)

Religious News Service

Coming Events . . .

Annual Meeting, International Council
of Religious Education
Grand Rapids, Mich., Feb. 8-14, 1948

American Committee for the World
Council of Churches
New York, N. Y., Feb. 17, 1948

Western Section, Presbyterian World
Alliance
Buck Hill Falls, Pa., Feb. 24-26, 1948

Federal Council of Churches, Depart-
ment of the Church and Economic Life
Columbus, Ohio, March 4-6, 1948

Federal Council of Churches, Executive
Committee
New York, N. Y., March 16, 1948

Inter-Council Field Department
Cleveland, Ohio, April 5, 6, 1948

General Conference of the Methodist
Church
Boston, Mass., April 28, 1948

Federal Council of Churches, Executive
Committee
New York, N. Y., May 18, 1948

General Synod of the Reformed Church
in America
Buck Hill Falls, Pa., May 20-25, 1948

Northern Baptist Convention
Milwaukee, Wis., May 24-30, 1948

General Assembly of the United
Presbyterian Church
New Wilmington, Pa., May 26, 1948

General Assembly of the Presbyterian
Church in the U. S. A.
Seattle, Wash., May 27, 1948

General Assembly of the Presbyterian
Church in the U. S.
Atlanta, Ga., May 27, 1948

Annual Convocation, Evangelical
Lutheran Augustana Synod of N. A.
Rock Island, Ill., June 10, 1948

General Council of Congregational
Christian Churches
Oberlin, Ohio, June 17-24, 1948

Seventh Day Baptist General Confer-
ence
North Loup, Neb., August 17-22, 1948

First Assembly, World Council of
Churches,
Amsterdam, Holland, Aug. 22-Sept.
4, 1948

Church Pensions Conference
New York, N. Y., December 1-2, 1948

Federal Council Bulletin

A Journal of Interchurch Coöperation

Issued by

THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

CONSTITUTED BY TWENTY-FIVE NATIONAL COMMUNIONS

National Baptist Convention
Northern Baptist Convention
Church of the Brethren
General Council of Congregational
Christian Churches
Czech-Moravian Brethren
International Convention of Disciples
of Christ
Evangelical and Reformed Church
Evangelical United Brethren Church
Friends
The Methodist Church
African M. E. Church
African M. E. Zion Church
Colored M. E. Church in America

Moravian Church
Presbyterian Church in U. S. A.
Presbyterian Church in U. S.
Protestant Episcopal Church
Reformed Church in America
Russian Orthodox Church of North
America
Seventh Day Baptist General Conference
Syrian Antiochian Orthodox Church of
North America
Ukrainian Orthodox Church of America
United Church of Canada
United Lutheran Church
(Consultative Body)
United Presbyterian Church

VOL. XXXI, No. 2



FEBRUARY, 1948

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The Editorial Outlook

CHURCH, STATE AND EDUCATION

SECULARISM is in our judgment the greatest challenge to the churches in our country. The relation between church and state and the relation between religion and public education are probably the two problems of domestic public policy of greatest immediate interest in church circles. The three matters are closely inter-related. To separate the issues of policy from the factor of secularism is to lose perspective. All three matters call for study.

There is widespread confusion as to what Protestants mean when they use the phrases commonly involved in the discussion of the three questions. The confusion with regard to what is involved in the church-state issue is found not only in churches but also in the general public and in the courts. The five-to-four decision of the United States Supreme Court in the New Jersey bus transportation case reflects the differences of opinion in our highest judicial tribunal. These eminent jurists differed in their interpretations of the intent of the framers of the First Amendment to our Constitution and of the American tradition with regard to religious freedom.

The lack of agreement among Protestants and also among Roman Catholics on the relation between church and state is reflected in the varying attitudes toward the Federal Census of Religious Bodies. Some who are very alert to what they regard as infringements of the independence of the church see no objection to providing information to the government in connection with its census; others take a contrary view and refuse to answer the questions, maintaining that to do so is to establish a dangerous precedent. Another evidence of this confusion is the difference of judgment with regard to the extension of old-age and survivors benefits under the Social Security Act to the lay employees of religious and other non-profit organizations. The majority of the churches by action of their highest judicatories have petitioned Congress to amend the Social Security Act in such a way as to permit such churches as so desire to enter into contract with the Federal

government for the inclusion of their lay employees. Some churchmen maintain that any such inclusion of lay employees would be an infringement of our traditional separation of church and state because the Social Security Act has the characteristics of a tax measure.

What do we mean by *secularism*, *separation*, *teaching*, and *religion*? Surely we can achieve a greater consensus as to what we intend by the use of terms, even though it should not be assumed that Protestants will agree at all points with regard to the course to be followed in matters of policy. Our reason for assuming that there will continue to be a difference of opinion with regard to policy arises in part from the fact that some of our churches are more aware than others of the experience of sister churches in other countries where there is no such separation between church and state as exists in America.

We may be able to arrive at a common understanding with regard to distinctions to be made between principle and strategy; for example, we might agree that the use of public funds to provide bus transportation for children attending parochial schools is not in principle an infringement of the separation of church and state, and yet as a matter of strategy we might agree that we must resist such a practice because of our assumption that it would be exploited as a precedent by a church which seeks to obtain public funds for the support of parochial schools themselves. In that case our action would be based upon our fear of the "camel's nose."

In connection with this discussion we call attention especially to a recent study on "The Relation of Religion to Public Education" by the Committee on Religion and Education of the American Council on Education. Dr. F. Ernest Johnson of the Federal Council staff was chairman of the Committee. This is a very careful study in which Protestants, Roman Catholics and Jews participated. A gratifying measure of agreement was achieved in the analysis. It is interesting and instructive to note that the opposition to the report arises largely from avowed secularists with support from some religious groups. It is the analysis which we especially commend, including the insight into secularism,

the principle of separation of church and state, and what is meant by teaching religion. Historical evidence is cited to support the contention that religion was taken out of the public schools not intentionally in order to secularize the schools but rather to avoid sectarian controversy or control.

We suggest that every minister interested in these matters should read this 54-page report, which may be obtained for \$1.00 from the American Council on Education, 744 Jackson Place, Washington 6, D. C., and he should discuss it with the leaders of his parish and others in the community who are interested. The document is intended as a contribution to the study of these problems and its use will surely lead to a more general agreement as to the meaning of terms.

WE HAIL THE WALDENSIANS!

FOR some people, the struggle for religious liberty seems to be never-ending; for others, freedom once achieved must be always guarded. The Waldensian Church in Italy is the oldest Protestant Church in the western world, going back to the 12th Century. During its entire history it has contended against either persecution or political and social hostility.

Two considerations have led the Federal Council to recommend (see page 13) that the churches of its constituency celebrate on February 15, 1948, the Centennial Anniversary of the Emancipation of the Waldensians in Italy: First, we would honor our brethren in another country by giving tribute for their loyalty to the faith, joining them in the celebration of an occasion which marked a victory for them and for the whole Protestant Church. Second, we would draw inspiration and instruction from their history.

Reading the story of their sufferings and persecutions, and the record of their heroic witness, we are reminded again of the spiritual strength of a persecuted church. May the strength of our own faith never weaken through the lack of such terrible testing as was undergone by the Waldensians:

Even today, there are few areas in the world where religious freedom is a complete reality. For the Waldensians themselves the road ahead is not clear. The Concordat of 1929 between the Italian state and the Vatican reduced the status of the Waldensian Church to that of a tolerated sect. After the war, despite the sacrifices made by the Waldensians in the struggle of all free peoples against the Nazi-Fascist tyranny—

the Italian Parliament reaffirmed the Concordat in full, in apparent contradiction of the guarantees for freedom of conscience contained elsewhere in the new Italian Constitution. The Waldensian Church has other grave problems arising from war damage to many churches, schools, charitable institutions, and homes. One thing is certain, that the Waldensian Church will continue to be a faithful witness to our Crucified Lord.

It is encouraging to note the provisions for religious freedom in the Declaration and the Covenant of the International Bill of Rights now being developed by the United Nations. Should such provisions be enforced as part of the national law of the member nations, there is reason to hope that such a history as that of the Waldensians may never be written again.

Local churches will know best how to signalize this occasion, whether by special sermons, joint community services, or other public recognition. The important objective is that fellowship be deepened with this co-member of the Body of our Lord and fellow member of the World Council of Churches to the end that God's Name be praised and our faith strengthened.

(Background information may be obtained from the American Waldensian Aid Society, 156 Fifth Ave., New York 10, N. Y.)

IN MEMORY OF PIONEERS IN CHRISTIAN COOPERATION

A RECENT gift to the Federal Council of the Churches of Christ in America has brought great encouragement to those who are eager to see Christian cooperation strengthened. It is a sum of \$10,000, payable over a five-year period, for the purpose of extending the general work and influence of the Council. Instead of designating the contribution for some specific project the donors ask that it be used in whatever way the officers believe will be most helpful. Instead of stipulating that the fund be treated as a permanent investment and only the income be used, the donors desire that the Council have freedom to use the fund at such times as may be most strategic.

The gift is made in memory of one of the pioneer leaders in Christian cooperation by members of his family. They express the conviction, also held by the one in whose honor the gift is given, that it is of high importance for the churches, in their work for human welfare, to lay hold of the best guidance that the social sciences can give.

Call For Support of Marshall Plan

CONSTRUCTIVE ACTION BY CHRISTIANS IS ASKED

THE Federal Council's statement, *The Churches and the European Recovery Program*, is a call for energetic Christian study and action in support of the constructive principles of the Marshall Plan. Reflected in this pronouncement is the judgment that Christians have a major responsibility to reinforce the creative elements in the foreign aid program, as well as to support its adoption by the Congress. This two-fold strategy of support and constructive criticism is much the same as that offered by church leaders at the Cleveland Conference of 1945 for the support and improvement of the Dumbarton Oaks Proposals.

There are a number of other parallels between the present policy statement and the Cleveland *Message to the Churches*. Behind this document lies the same sense of the significance of the national decision for world order which characterized its predecessor. There is the same sense of urgency in the aspiration that Christians should exert a constructive influence at the place of decision before the decision is reached. And, by a coincidence, there are nine recommendations for the improvement and implementation of the European Recovery Program. The Cleveland recommendations were also nine in number.

The nine principles now set forth may be summarized briefly as follows:

1. Curative and creative motivation should be kept to the forefront.
2. American policy should be guided by the hope of constructive achievement rather than by fears over the risks of failure, outweighed by the risks of inaction.
3. The initial American aid for recovery should be planned boldly and without delay, to increase the prospects for successful recovery.
4. The conditions of aid should safeguard the right of European nations to choose their own way of life.
5. The European nations, including the United States in Germany, should carry out expressed intentions to work cooperatively, maintain monetary stability, and reduce trade barriers.
6. The relevant agencies of the United Nations should be encour-

aged to undertake an increasingly important role in the recovery effort.

7. Trade between Western and Eastern Europe should be encouraged, and the cooperation of nations outside of Europe should be assisted, so that the import needs of the participating countries may be met.

8. Long-range planning to increase American imports for the maintenance of recovery should be undertaken.

9. Certain government controls should be adopted, if required, in addition to voluntary controls, to assure a fair allocation of needed goods.

The statement adopted by the Federal Council's Executive Committee at Atlanta on January 13 was prepared by the Department of International Justice and Goodwill at its meeting in Philadelphia, January 8-9. At this meeting, some 100 members of the Department and specially designated denominational leaders met for two days of intensive work. Prior to the meeting, two background memoranda were prepared on foreign and domestic aspects of the European Recovery Program. One was prepared by a joint committee on international economic policy appointed by the Department of Research and Education and the Commission on a Just and Durable Peace and chaired by Mr. Charles H. Seaver. The other was prepared by a committee of the Department of the Church and Economic Life under the chairmanship of Mr. Marshall Harris. At Philadelphia, the issues were considered first by a section under the chairmanship of Mr. Chester I. Barnard, and then by the Department as a whole. Finally, the draft agreed upon by the Department was considered at length by the Council's Executive Committee prior to adoption of the statement.

The Executive Committee authorized the President of the Federal Council, Mr. Charles P. Taft, to present the statement to leaders of the government. The Committee on Education and Action of the Department, moreover, has recommended a plan of vigorous action by the national interdenominational and denominational agencies, by state and city councils

of churches, and by local churches and individual church members, in support of the principles of the statement. The design is to secure the greatest possible expression of Christian conviction and opinion on the issues of the European Recovery Program during February and March. The plan urges Christian citizens to communicate their views to their representatives in Washington in person, by telegraph or telephone, or by mail. To this end, the Committee recommends three major steps:

1. The widest and quickest possible distribution, study, and discussion of *The Churches and the European Recovery Program* among the churches.
2. Special church and community meetings on the issues and objectives of the program on Sunday, February 22, or the week following.
3. A national assembly of denominational and church council leaders in Washington the second week in March.

The Federal Council's statement recognizes that the success of the Marshall Plan requires the constructive action of citizens as well as of government. It points to the need to limit our economic desires during this critical period and to halt the scandalous and un-Christian waste of food and other scarce commodities. The Executive Committee's special appeal for Christian support of voluntary relief efforts is pertinent in this connection.

Following is the complete text of the statement:

THE CHURCHES AND THE EUROPEAN RECOVERY PROGRAM

As Christians, we support the European Recovery Program in the conviction that it can be one of history's most momentous affirmations of faith in the curative power of freedom and in the creative capacity of free men.

The ways and means of that program will, of necessity, be largely economic and political. The motives and objectives behind it should be essentially moral and spiritual. They should be above political partisanship. They should transcend considerations of narrow self-interest.

The European Recovery Program must be a material investment, though not pri-

marily for material reasons. It must also be an investment in the world's moral and spiritual resources and in the means for their speedy release. If it is to contribute thus to the healing of the nations and to the fruitful employment of the creative will and spirit of the peoples, the material investment must be an expression of these Christian convictions:

First, that Man, who is endowed by his Creator with inalienable rights, is also endowed by Him with inherent aspirations for a life of freedom and fellowship.

Second, that these God-given aspirations can now, with our help, be given conditions more favorable for fulfillment.

Third, that to provide all men with a better opportunity to fulfill them is the only basis for the hope that the world can make a peace which will be durable because it is just.

The nations of Europe have been struggling courageously with their problems. Some of these nations, however, are fearful of the possibility that the United States may seek to make Europe over in its political and economic image, just as they are fearful in the knowledge that Soviet Russia is seeking to make Europe over in its image.

The European Recovery Program must be the means by which Europe and the world are released from such fears and freed from the shackles they impose. This it can be if, in its framing and administration, it clearly expresses our conviction that Europe possesses abundant assets of mind and spirit. To these we can add our moral and material aid, for the remaking of Europe and the consequent enrichment of our civilization.

This program, therefore, cannot be a prescription of what we expect the nations of Europe to do. It must be an expression of confidence in the peoples of Europe, who have been making earnest efforts at self-help; a vote of confidence in what, with our aid, they will choose to do for themselves.

But our aid is indispensable. In the wake of the devastations of the war, these nations have been visited by unanticipated dislocations and disruptions through two postwar years. We are called upon to help them to overthrow these accumulated obstacles to recovery. But that help will fail of its most important purpose if, in extending it, we attempt to fashion or shape their future. It will succeed if we affirm and undergird the rights, the desires, and the capacities of these peoples to work out, for our common good, their own destiny.

An undertaking so conceived and directed merits our material sacrifices because it is a cause which enlists our Christian conscience and conforms to our Christian commitments.

If it is to fulfill its potential promise, the European Recovery Program must be guided by a positive and dynamic conception of the reconstruction task. To this end we urge that consideration be given to the following principles:

1. Basic reconstruction is an enterprise for the releasing of the creative energies of men. It is for this that we are providing them with

tools. The material obstacles to recovery in Europe lie partly in the shortage of capital equipment, partly in the instability and unexchangeability of currencies, and partly in artificial financial and trade restrictions. But deeper obstacles lie in the fear of another war and despair for the future. It is of the utmost importance that the curative and creative possibilities of the European Recovery Program shall be so emphasized and so kept to the forefront as to appeal to the consciences, arouse the wills, and enlist the best efforts of men of good will on both sides of the Atlantic. There is, we believe, no other way by which the full potentialities of this program can be realized.

2. American aid for such a recovery program cannot be devoid of risk. Vast uncertainties are involved. We should be aware, however, that the risks of failure are much smaller and much less certain than the risks of inaction. American aid must therefore be an act of faith, a faith which has a sure foundation in our Christian conception of what man is and may become.

3. Financially, the prudent and conservative course is for us to plan now and boldly. Less than an adequate initial program will delay the day when Europe can take over for itself the task of restoration. Less than that may reduce the entire program to the level of costly relief.

4. The United States must be zealously on guard against imposing, or appearing to impose, conditions in the granting of foreign aid which would seem to threaten the political independence of the nations of Europe, or their right to choose their own way of life. We must not hamper efforts to establish European cooperation. As the European Recovery Program is carried forward, our nation must seriously honor the basic purpose of the program, not to infringe but to protect and strengthen and enlarge European freedoms and the development toward a community of free societies.

5. We have a right to expect that the nations participating in this program carry out their own expressed intention to work cooperatively, to maintain monetary stability, and to reduce trade barriers, in order to make the program effective. Such a procedure is the best insurance that out of this struggle for recovery there will emerge a more healthful European economy and a more united European community. The United States must make sure that its own policy toward Germany not only fits into this cooperative pattern but provides a demonstration of it.

6. The European Recovery Program should give encouragement to the United Nations Economic Commission for Europe and other United Nations agencies to undertake, as the area of cooperation is extended, an increasingly important role in the recovery effort. We are bound both by our commitments to the United Nations and by the purpose of the European Recovery Program to see to it that United Nations machinery serves to develop broader trade relations within Europe and eventually serves as a means for the fuller coordination of the economic relations among the nations.

7. From the start it is essential that the

European Recovery Program encourage the development of trade between the participating states and the countries of Eastern Europe. The resources of these countries are required for the recovery and development of Western Europe just as they, in turn, need the manufactures of Western states. It is encouraging that the present opposition of the Soviet government to the European Recovery Program still does not prevent mutually beneficial trade arrangements with Eastern Europe. It is also important for the United States to persuade and assist nations outside of Europe to provide goods for European recovery, thus broadening the area of cooperation and speeding reconstruction. The Recovery Program, together with the contributions of other nations, should meet the net import needs of the cooperating European countries that are essential to their recovery.

8. If the United States is to fulfill its long-term responsibility in the world economy it must help enable other countries to manufacture and sell their own goods and services in order to buy what they need. Therefore, the European Recovery Program should be linked with long-range planning to increase American imports so that European economic life as well as our own may be maintained at a high level.

9. The American people will be called upon to accept certain specific limitations on their own economic desires during this critical period in order that the larger good of world recovery may be served. In view of the great human objectives, Christians should accept such limitations willingly. In emergencies such as this our customary waste of food and other scarce commodities is scandalous and un-Christian. If, in addition to voluntary controls, certain government controls should be required to assure a fair allocation of needed goods for foreign aid and domestic consumption, we believe that such controls should be adopted. From the point of view of morality and even of self-interest the stakes are too high to permit either selfishness or short-sightedness to prevail.

These principles, we believe, can make the European Recovery Program a cooperative effort to deal with the basic causes of tyranny and war. Such an effort is in keeping with the constructive peace strategy for which our churches stand.

ON LABOR COMMITTEE STAFF

James Myers, for many years Industrial Relations Secretary of the Federal Council, has joined the staff of the National Child Labor Committee as Assistant Secretary in charge of the Membership Department. Mr. Myers was a member of the first New York Regional Labor Board. He has served on the board of directors of the Co-operative League of the U.S.A., and was the first chairman of its Committee on Organized Labor and Cooperatives.



A group of leaders from all parts of the world—India, China, the West Indies, Fiji and Sierra Leone, as they left for Topeka to participate in Sunday services.

Kansas Student Conference Clarifies Christian Frontiers

AS 1,836 delegates and leaders started home from the sixteenth "quadrennial conference" of the Student Volunteer Movement at Lawrence, Kansas, they set out into the year 1948 with newly widened Christian horizons. For this "North American Conference on Christian Frontiers" (shortened there to FRONCON) explored fresh areas of emphasis in student approach to the modern world, and pointed new directions vocationally and devotionally among this college generation.

By "frontiers," planners of the Conference meant all those margins where the Christian claim confronts the culture of our time—geographically, vocationally, politically, socially, ecumenically. Thus the first speaker was not amazing, far-visioned Dr. John R. Mott, who at 82 has spoken at all sixteen of the quadrennials, but a political leader, Dr. Walter H. Judd, congressman from Minnesota, who served for ten years as a Congregational medical missionary in China. The Conference was not so much impressed that it was part of a historic movement, as that it was facing a bitterly divided world and seeking to know what frontiersmen do in such a time of emergency.

Thus when at "Froncon" Congressman Judd pointed to the tragic political involvements of the Christian, he set the direction at a new angle,

even though a minority,—in part from among some 200 Canadian delegates—hotly contested his political analysis. As David S. Burgess, trenchant young minister now serving as a CIO organizer in the South, spoke on behalf of our duty to the economically underprivileged, he was applauded as a champion of the "other side." In an eloquent address also, Rev. James Robinson, pastor of a Presbyterian parish in Harlem, showed how drastically the distinction between "haves and have-nots" affects the Christian. The Conference looked hard at the sort of unjust, harassed social order we share.

CLIMAX: DEVOTION AND COMMITMENT

Instead of resolving itself into a debating forum on political and social issues, however, the Conference found its own deeper rhythm of fellowship, prayer, and shared concern bringing its differences into spiritual focus. A factor in the process was the daily morning panel on "What the Church Is Doing On the Frontiers," chaired by Dr. Roswell P. Barnes, Associate General Secretary of the Federal Council. A phrase, "the inner frontier," suggested editorially by Dr. John Oliver Nelson, also of the Federal Council staff, who edited the printed daily paper, helped shape the mood. After looking hard at their world, the delegates began to realize that their

only distinctive Christian answer is the personal one. In the words of Dr. Leland Albright of the United Church of Canada: "In our typical North American activism, we thought to claim the unoccupied frontiers of the world, but we found that Christ was seeking to claim the occupied frontiers of our hearts and wills."

Brief Bible study periods daily led by Dr. E. Fay Campbell of the Presbyterian (U. S. A.) Board of Education were judged by many delegates the high points of the occasion. Discussion in the 140 "Mincon" (conference in miniature) groups each day—as always—was the most intimate and creative participation for many students. An effort was made to collate immediately the "trend" revealed in these Mincon groups as they closed daily, thus recording the direction of Conference progress. Morning worship led by K. H. Ting, of the Shanghai YMCA, was impressive, as were the evening periods of dramatic pageantry and devotion planned by Miss Elizabeth Howell with a "speaking chorus." Setareki Tuilovoni of Fiji and D. P. Devanandan of India joined in an enlightening evening session, and President J. W. Marshall of Wayland College in Texas likewise shared with prophetic young Mrs. Stanley P. Harbison of Puerto Rico a presentation of dynamic Christian claims laid upon laymen. When Congressman Judd—who served tirelessly and ably as Chairman of the Conference—spoke late in the week of "How to know the will of God," it was evident that the event had come up to classic claims of Christian commitment in response to the world problems confronting the group.

Perhaps "Froncon" lacked a sense of the growing power of the ecumenical Church: its reaction into individual solution of great problems of organized life did omit serious attention to the great united movement of world Christianity. There was comment also that, although the Conference gave \$6000 to the Student Volunteer cause, the frontiers of actual world hunger and anguish being tackled by the World Student Service Fund and Church World Service were not considered with earnestness. Certainly the fact that over 200 Canadian students, and new members of the executive committee, were suddenly introduced into "Froncon" after four years of almost no contact with the

Continued on Page 19

Southern Churchmen Consider Task

400 MEET TO PLAN INTER-CHURCH COOPERATION

SOME 400 representative church leaders from every state in the South, including a few from as far west as Texas and Arkansas, met in Atlanta, Georgia, January 13-15 for the Southeastern Church Convocation. They came as members of eight denominations for the purpose of surveying the present-day program of the churches and the relation of this program to community need. *Protestantism Faces Its Task in the South-east*—That was the theme of the Convocation called by the Advisory Committee of the Southeastern Inter-Council Office, a committee including 45 leaders of all denominations in this region under the chairmanship of Dr. John M. Alexander, Chairman also of the Assembly Committee on Radio of the Presbyterian Church, U. S.

The specific objectives of the Convocation, as listed by Dr. Forrest C. Weir, Executive Secretary of the Southeastern Inter-Council Office and Convocation Director, were as follows:

ONE. To provide an occasion for spiritual fellowship and for the cultivation of common aims and understanding among our leaders and people.

TWO. To provide for the region as a whole a dramatic witness to the essential oneness of Protestant forces.

THREE. To offer an instrument for education, inspirational and promotional functions, it being understood that the Convocation will in no sense be legislative.

The task of planning more effective inter-church cooperation for the future was dealt with particularly in the eleven seminar groups which prepared a set of brief recommendations following their discussion. These recommendations were received at the last plenary session, for information of the churches represented in the Convocation. Following are a few of the high points of these seminar findings:

Missions and Church Extension: "We restate the conviction that the missionary passion is the authentic and inevitable expression of Christian experience. . . . We suggest that the larger parish plan be adopted wherever possible so as to link town and country churches in countrywide approach to the total task. . . ."

Evangelism: "It was agreed that

the primary job of the Church is evangelism. . . . A more comprehensive program for enlisting and training laymen is needed in the evangelistic effort."

Recruiting and Training for Christian Leadership: "We believe that in a cooperative approach to the matter the churches can do much to present the call of Christian service more effectively. We suggest: That the Federal Council through its Commission on the Ministry continue and expand the good work it has already done in preparing literature and film strips . . . that the churches seek the fuller cooperation of vocational guidance leaders in presenting the various forms of service available . . . a greater emphasis on interdenominational leadership training schools."

Christian Education: "That we appropriate the best techniques of education available from denominational channels and from public education. . . ."

Community Relations: "It is recommended that the Church explore the availability of existing agencies and the necessity of forming new co-operating groups to assist in carrying out the complete program of the church in the community. . . . Pertinency of the Gospel for all of life proves that the Church should move out into all areas of community relations." (Detailed steps toward the setting up of a state council were reviewed in the seminar on *How to Organize a Council*.)

World Order: "Church members need specific information. . . . Among suggestions made were the following: Workshops and seminars for training leaders. . . . Inter-faith community forums. . . . the need for dependable material."

Religion in Education: "We find that the most effective work in Religion and Education is in those states which have established within their borders Councils of Churches. . . . We find that the field of week-day religious education is an effective means of evangelism, and we find it is only possible to carry on this movement in those states where there is cooperative interdenominational effort. . . . We find that the Southeastern Area office has rendered . . . effective service in the field of religion and education

through strengthening existing state and local councils. . . ."

At the opening session of the convocation in the First Methodist Church, welcomes were extended to the 400 visitors by the Hon. M. E. Thompson, acting governor of Georgia, and by the Rev. Munroe F. Swilley, Jr., President of the Atlanta Christian Council. In discussing the scope of the convocation, Dr. Weir emphasized the unique nature of the gathering. "One like it has never happened before, so far as I know, in any region of this country. Separate denominational groups representing the same territory have convened, but this broad coverage of all denominations on a regional basis is the first."

During the course of the three-day convocation a series of stimulating addresses were presented by nationally-known church leaders, including Mr. Charles P. Taft, President of the Federal Council of Churches, The Hon. Francis B. Sayre, President of the Trusteeship Council of the United Nations, The Rev. George D. Heaton of Charlotte, North Carolina, and the Rev. Prof. Bela Vasady, of Hungary. Following are some of the highlights from these addresses:

PROF. BELA VASADY, University of Debrecen, Hungary: "Dear Friends: I have been travelling a good deal in your country for the last two years. On your trains I often see the inscription, 'Dining car in opposite direction.' I believe that it is the duty of the Ecumenical Church of today, through the fulfillment of her prophetic, redemptive, and communal missions, to teach the whole world this truth: 'Jesus Christ in opposite direction.' Jesus Christ is not to be found in individual, national, or denominational selfcenteredness, but in sacrificial giving and self-effacing compassion."

HON. FRANCIS B. SAYRE, President of the Trusteeship Council of the United Nations: "Christianity is not merely a beautiful dream of the past. It is not a way of escape. It is an intensive practical way of life for here and now, for men and nations. If our international structure is to be built upon sheer might rather than upon the constructive forces of brotherhood, I can see no escape from a third World War. Western civilization is fast reaching a point where it must learn

the way of brotherhood or else, like every other civilization which has preceded it, go under.

"It is easy enough to agree upon glittering generalities. But it is only as we fight and sacrifice for ideals in definite concrete form that we build power. If what Christ said was true, His teachings are as applicable to nations as to men. We cannot fence Christianity in as applicable to our private lives but having nothing to do with our public and national issues. If this be in very truth God's world, the inexorable moral laws of the universe must bear with exactly the same force upon nations as upon men."

REV. GEORGE D. HEATON, Myers Park Baptist Church, Charlotte, N. C.; "I believe that our very first obligation here in the South is to create a genuine fellowship among ourselves and with all who are of the Church of Christ. It is an odd anomaly that in our section where the church has a more proportionate share of the populace, we should be weaker than other sections in our cooperative strength. The fear of impairing our denominational effectiveness has caused us to strike fatal blows at cooperative activities. . . . It is obvious that we have within our midst an even greater barrier to fellowship than denominational loyalties. These are the loyalties which are based upon the paganism of racial superiority. One might strive to justify a break in fellowship because of a doctrinal difference, but to do so be-

cause of a pigmentary difference is abhorrent to the Christian conscience."

MR. CHARLES P. TAFT: "This day is probably more revolutionary in a true sense than any before. It is revolutionary, not in the usual connotation of a communist uprising, but in a true sense, of a more rapid rate of change than has ever been seen before.

"That emphasizes the problems which should challenge us Christians especially, the human problem of adapting ourselves to change, and of teaching others how to adjust to new experience, while retaining a solid basis of conviction about God's purposes which can give us stability and serenity. The greatest service we can render, and which we believe only our faith is capable of rendering, is in providing central intelligent purpose in a fluid and changing world."

DR. ARTHUR RAPER, Social Analyst, Department of Agriculture, Washington: "The people of the Southeast, urban and rural, are moving in the right direction in increasing the effectiveness of their farming operations and in expanding their industrial activities. There is need for churchmen to cooperate in the furtherance of these two broad trends. More specifically, southern rural churchmen will want to find appropriate ways to cooperate with farm people in the utilization of more soil building practices and in the further increase of livestock. They will also want to have their influence felt in movements to improve the

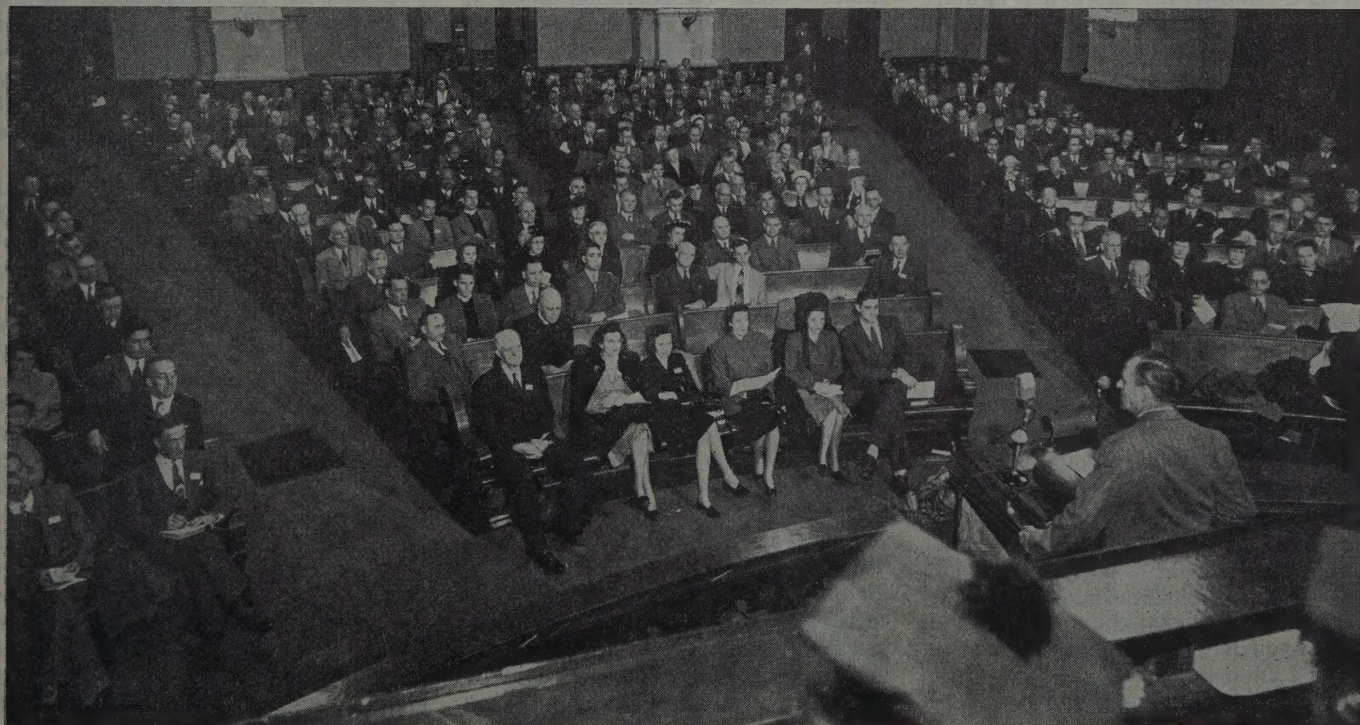
educational, health, and other basic public facilities and services."

REV. HARRY V. RICHARDSON, Director of Training Programs, Tuskegee Institute: "American Protestantism has been characterized by a peculiar phenomenon—the queer disregard with which it views the rural part of its own body. This disregard is difficult to explain when it is remembered that it is the rural portion of the church that is strongest in faith and loyalty and that provides replenishment for the constantly dwindling urban part.

"This disparaging attitude puts Protestantism at a serious disadvantage in its struggle with other faiths seeking to dominate our way of life. Our habit of giving little attention and poor service to our rural people leaves them loose like free game for proselyting sects or faiths.

"But there is reason to believe that this attitude is changing, and that we are coming to look upon the rural portion of the church as a field for new interest and intensified work. The fact that the rural church is given a place on a regional church program such as this is evidence in itself of an awakened interest."

REV. JOHN H. MARION, Jr., Chairman of Christian Social Relations; Presbyterian Church, U. S.: "We Southerners are great believers in evangelism, but what many of us fail to see is that by our attitudes and actions as members of a highly favored social class we may often drive more people



Acting Governor M. E. Thompson of Georgia addresses the opening session of the Convocation.

Religious News Service

away from Christ and the church in a year than we could possibly win in several decades by our sermons and evangelistic invitations. Because none of us lives in a social vacuum, because each of us is played upon and moulded by social atmospheres, and because multitudes of people among us are for that reason living under conditions which make lofty faith and fine character virtually impossible, the church, we need to make clear, can never savingly reach thousands of individuals until we change or modify the community conditions under which they live.

"We preachers stand in our pulpits and say to a bedraggled woman, 'Be pure and good,' yet many times she goes back to a city slum which abounding in vice and poverty, makes goodness and purity an empty dream. We stand up and say to the poor working man, 'Be kind and brotherly,' but often that laborer lives under a system of cut-throat competition and exploitation which, grinding the life out of him, makes fraternity and kindness the veriest mockeries!"

DR. E. G. HOMRIGHAUSEN, Princeton University: "Surely the local Church is the basic unit in this spiritual warfare. But there are great tasks which the Churches united in their common faith and obedience must do together, and increasingly so. This task of redemption is one which requires all the resources which have been placed at our disposal, and our unity is one of them. And what is more, it is in unity that the Churches themselves shall be saved, especially when that unity is in the common enterprise of obedience to the great commission."

DR. J. QUINTER MILLER, Associate General Secretary, Federal Council of Churches: "The day of merely conferring about what churches need to do together is closing. The day we now enter is one in which the communions must decide whether they shall do or fail to do what can only be done together. The next step which communions now confront is clear. It is this: There should be more explicit delegation of the responsibility for corporate functions to a representative agency, accompanied by necessary administrative authorization and financial support."

REV. GERALD E. KNOFF, Associate General Secretary, the International Council of Religious Education: "I do not know how it is in your community. But I know in my town, the sub-Christian forces do not seem to pay much attention to an individual congregation

no matter how strong or how united it may be within itself in a course of action. The effective community impressions which are made in our town are made when the churches acting together, speak out as one voice, and act as one body, to challenge the un-Christian practices of the society round about. Even then, they do not always succeed. But when they do succeed it is according to that kind of pattern."

REV. DR. WALTER W. VAN KIRK, Executive Secretary, Department of International Justice and Good Will of the Federal Council of Churches: "The Churches of Christ in America, as in every country, must develop a global strategy if they are to be effective in their efforts to establish a warless world.

"If the United Nations fails it will fail not because of structural defects but because Christians, among others, were either too ignorant or too indifferent to give the necessary moral support to those curative and creative functions of the United Nations that correspond to our Christian concerns."

EVANGELISM TEACHERS MEET AT LOUISVILLE

The work being done by theological seminaries in the field of evangelism and the methods of study which can be used in evangelism courses were the subjects under consideration when 52 representatives from 45 theological seminaries met on January 8 and 9 in Louisville, Kentucky.

The conference, the first of its kind, was sponsored by the Federal Council's Department of Evangelism, and was held at the Presbyterian Theological Seminary and at the Southern Baptist Theological Seminary.

In addition to the discussion of methods of evangelism to present to their students in the classroom, and of the uses of student field work in churches, prisons, hospitals and industrial plants, the delegates heard a presentation and analysis of a survey made by Dr. Cecil Thompson of Columbia Theological Seminary. Dr. Thompson, by personal visits and correspondence with 144 seminaries, determined the number of theological schools now providing for the teaching of evangelism in their curriculum, and has studied and summarized the methods of student training in evangelism now being used by the different institutions having such courses.

BOYD REPORTS ON VENEZUELA MEETING

Dr. Beverley M. Boyd, executive secretary of the Federal Council's Department of Christian Social Relations was one of the United States' observers to the recent Pan-American Child Congress. Following is Dr. Boyd's summary of the meetings:

The Ninth Pan-American Child Congress met in Caracas, Venezuela, January 5-10, by invitation of the Revolutionary Council of the Government of the United States of Venezuela. Delegates from fourteen countries were present. All of the larger Central American and South American countries were represented, with the exception of Mexico.

The Congress was divided into four sections: Pediatrics and maternal and child health, social welfare and social legislation, education, and Inter-American cooperation. Papers on each of these topics had been assigned to one of the countries participating. The sections then spent time going over the paper presented by the Advance Committee. The official observers, while not permitted to vote, were granted the right of free participation in discussion.

One of the most interesting statements was that on a code or charter for children. While many of the sections are not applicable to the United States, I felt that a very significant step forward had been taken in the interest of children in Central and South America. Many of the provisions of the Charter will eventually become a part of the Civil Code of the countries participating in The Congress.

Through the courtesy of General Myers of IRO, I had the privilege of visiting Venezuela's Camp for Displaced Persons, an all-day drive from Caracas. To date the Venezuelan Government has received approximately 2,400 displaced persons—all carefully screened by Venezuelan officials before coming into the country. Their trades or professions are accurately listed, and they remain in the camp until positions are found for them. If they wish to purchase land, the Venezuelan Government makes liberal loans to them. I visited a small co-operative farm now being worked by twelve East Polish families. There the government had helped them purchase the land and was furnishing them with material at cost for the building of their homes.

The UN Works for Human Rights

O. FREDERICK NOLDE

PROTESTANTS throughout the world are recognizing, with increasing clarity that there are times and places where Christians must speak with a firm, united voice, or they will not be heard. In the United States, the effect of such a united voice upon our government's foreign policy has at various times been influential. We now face the necessity of uniting the Christian forces throughout the world in promoting peaceful and cooperative relations among the nations. That necessity led the World Council of Churches and the International Missionary Council to form the Commission of the Churches on International Affairs—an agency through which Protestant and Orthodox Christendom can, if it will, speak with a single, united voice.

It is fitting that the Commission should do all in its power to assist the United Nations in the creation of a moral world order. Regardless of the shouts and alarms that come out of the Security Council and occasionally the General Assembly, that moral order in quieter conference rooms is being sought.

I had the privilege of representing the Commission of the Churches on International Affairs at the Second Session of the United Nations Commission on Human Rights, which met at Geneva in December of 1947, under the Chairmanship of Mrs. Eleanor Roosevelt. Prior to that time the Church Commission had submitted memoranda to the Secretariat of the United Nations making clear the position of the churches on matters of human rights in general and religious liberty in particular. The Church Commission had also distributed the drafts of the Declaration on Human Rights and of the Convention to church leaders in over forty countries with a request for critical reactions.

Because of this preparation it was possible for me to lay before the delegates at the Second Session of the Commission on Human Rights certain specific requests which represented with reasonable accuracy the united thinking of Christians in many parts of the world. The changes which were suggested referred to the two parts of the International Bill of Human Rights, the Declaration and the Covenant. Here are some of the matters which the Church Commission

urged upon the delegates. Expressions of conscience and belief should include worship, observance, teaching, community or association, and practice. The limitations to which the exercise of religious freedom shall be subject (such as public order and morality, and the rights and freedoms of others) ought to be specified by law and not left to capricious administration. The right of religious teaching ought to be corporate as well as individual, since merely individual right of religious teaching might prohibit the right of man to so elementary an organization

Dr. Nolde recently returned from Geneva, Switzerland, where he served as consultant to the United Nations' Human Rights Commission, on behalf of the Commission of the Churches on International Affairs, of which he is the director. This article is his commentary on the Geneva meeting.

as the Sunday School. The Church Commission also urged that the declaration and the Covenant should recognize the relation of religious liberty to other human freedoms such as the right of expression, assembly, and association.

The delegates gave careful attention to the recommendations offered in behalf of the Commission of the Churches on International Affairs. When the work of drafting a Declaration and a more binding Covenant was finished, it was possible to see the thinking of church leaders throughout the world reflected in the words of both documents. We believe the Articles on religious freedom are worth quoting in full.

Declaration: Individual freedom of thought and conscience, to hold and change beliefs, is an absolute and sacred right. Every person has the right, either alone or in community with other persons of like mind and in public or private, to manifest his beliefs in worship, observance, teaching and practice.

Covenant: Every person shall have the right to freedom of religion, conscience and belief, including the right, either alone or in community with other persons of like mind, to hold and manifest any religious or other belief, to change his belief, and to practise any form of religious worship and observance, and he shall not be required to do any act which is contrary to such worship and observance.

Every person of full age and sound mind shall be free, either alone or in com-

munity with other persons of like mind, to give and receive any form of religious teaching, and in the case of a minor the parent or guardian shall be free to determine what religious teaching he shall receive.

The above rights and freedoms shall be subject only to such limitations as are prescribed by law and are necessary to protect public order and welfare, morals and the rights and freedoms of others.

These two articles take on added significance when interpreted in their relation to other articles. Promising as the present drafts are, let me emphasize that they are not final. They will be criticized by the Member States. They must then be reconsidered by the Human Rights Commission, sent to the Economic and Social Council, and finally to the General Assembly.

We are also faced with the grave problem of making these Articles, once they are established in final form, an actuality the world over, or at least in those nations which put their pledge to the final draft of the Covenant. Should individuals and groups have the right of petition to the United Nations in the event of a violation of human rights? Should there be an International Court of Human Rights? What balance of legislative coercion and moral pressure should be struck? Such questions are of vital importance and are not easily answered.

The Christian churches, with their conception of the rights and duties of every man as an individual under God, can play a great role in stimulating interest in the problems of human rights. And as Americans, having lived under our own Bill of Rights for over a century and a half, we have a particular responsibility to the rest of the world. We must let our ideals of freedom be widely known. At the same time, we must purify our own practice so that it will more nearly correspond with our profession. Our deeds as well as our words are needed in order that we may give inspiration and help to the rest of the world in the establishment of universal human freedom. Hence I urge strongly that church people throughout the country give their most careful attention to the development of a Declaration and a Covenant on Human Rights, and that through their churches they guide the Commission of the Churches on International Affairs in its effort to speak a sound Christian voice to the nations of the world.

Executive Body Urges Passage of DP Measure

OFFICIAL ACTIONS AT ATLANTA

IN a statement urging immediate Congressional action on behalf of the 400,000 displaced persons still in Europe, the Federal Council's Executive Committee in its Atlanta meeting called for the passage of the Stratton Bill (H.R. 2910). The bill, which proposes the immediate use of the immigration quotas which accumulated during the war years, would permit the entrance into this country of 100,000 displaced persons a year for four years. The statement adopted by the Executive Committee points out that Church World Service, through its Committee on Displaced Persons, is ready to take action on a broader scale as soon as the Stratton Bill becomes law. In anticipation of the passage of the bill, CWS is now in the process of making an extensive survey of the practical aid which its constituent denominational members will be able to render in the resettlement of DPs.

At the same meeting the Committee passed a resolution recommending further study of the care and education of the mentally deficient by Christian men and women with appropriate training, and expressing gratitude that the First International Congress of Mental Deficiency, soon to be held, will consider the place of religion in the care and welfare of the mentally deficient.

Among other actions of the Committee were greetings to the Waldensian Church of Italy on the celebration of their 100th anniversary; to Charles University, Prague, Czechoslovakia, on its 600th anniversary; and a resolution adopted by the Commission on Ministry in Institutions in regard to increased salaries and more adequate supervision and administration for Federal Prison Chaplains.

Two actions were taken in connection with the program of the Department of Evangelism. The committee voted "that we call upon the denominations comprising the Federal Council to give renewed emphasis during the coming year to the instructing and organizing of the laity of the church for a systematic, continuous program of Lay Evangelism." Following the report of Dr. Bader

on the University Christian Mission, the following resolutions were adopted: (1) That the University Christian Mission committee be commended and congratulated on the work now being carried on in the colleges and universities through the campus missions. (2) That, in so far as can be done effectively, these Missions be multiplied in order to reach as many campuses as possible."

In a Resolution on Voluntary Relief, the executive body urged the support of church people in the program of the American Overseas Aid and the United Nations' Appeal for Children.

Complete texts of official actions follow:

DISPLACED PERSONS

The failure of our Congress at its last session to act upon the Stratton Bill (H.R. 2910) has placed upon the conscience of this nation a great moral burden. This bill would authorize emergency legislation to permit the entrance of 100,000 Displaced Persons a year for four years, is now pending in the Sub-committee on Immigration of the Judiciary Committee of the House of Representatives, while close to 120 national organizations representing the bulk of church, farm, labor, civic, women's, veterans' and other important groups are asking that immediate action be taken. Now that the second session of the 80th Congress has convened, this call for humanitarian action on behalf of part of the 850,000 Displaced Persons of Europe should be considered along with all other measures intended to create a larger measure of well-being for all people everywhere, as well as fundamental freedoms and principles designed to create world peace.

Eighty per cent of these unfortunate victims of the war are Christians. The largest part of them are in camps now under the supervision of the United States Military Government. We, as members of Protestant and Eastern Orthodox Churches, are deeply interested in the fate of all Displaced Persons, but have a special concern for the moral, spiritual and physical welfare of these our fellow Christians.

More than money is needed. Back of the money should be a demonstration of our nation's concern for suffering people, our love for liberty and justice, and the full realization of commitments already made to the United Nations. We, of the churches, believe that America should practice its humanitarian professions as voiced over the airways and elsewhere.

We are convinced that the United States Government cannot expect other nations to take all the responsibility for the resettlement of these Displaced Persons; that unless we, as a people, act quickly to aid these DPs we shall be guilty of creating in the very heart of Europe, just where reconstruction problems are the greatest, a physical and moral plague which no amount of cash will be able to cure. This is a human problem which requires humanitarian action.

Church World Service, our interdenominational cooperating organization for relief and rehabilitation, through its Committee on Displaced Persons, is ready to act. In fact, it has already taken as much action as the limiting provisions of the immigration quota system will allow. It is prepared to take action on a much broader scale just as soon as the Stratton Bill becomes law. Already the Committee, through its staff of thirty-six workers in Europe and its staff in this country, besides other services, has given assistance to 1,488 persons coming at a rate of 100 a month. These have been resettled in 32 states and in 124 communities throughout the United States. The Committee has an operational budget calling for an estimated expenditure of a little over \$1,000,000 a year.

In anticipation of the passage of the Stratton Bill, which would permit the Committee to do the service it was established to render, it is now in the process of making a careful and extensive survey of the practical aid which its constituent denominational members will be able to render in the resettlement of DPs.

It is, moreover, enlisting the active cooperation of the interdenominational Councils of Churches in 36 states and in 633 cities and counties to help in the resettlement of the DPs, and to help them to become self-supporting. The Federal Council of the Churches of Christ in America, the Home Missions Council of North America and the United Council of Church Women are actively cooperating in the program. They would enlist the Home Mission Boards of the various denominations in the reception, placement and resettlement of Displaced Persons. Besides all this the regular staff of Church World Service, composed of trained social workers, will continue to organize community interest and resources, seeking the cooperation of the Family Service Associations and other community service agencies such as the Y.M.C.A. and Y.W.C.A.

In view of the fact that the Committee on Displaced Persons is now prepared to render a much larger service, the Federal Council of Churches of Christ in America urges individual members of Congress and Congress as a whole, to act favorably and quickly on the Stratton Bill. In cooperation with the Roman Catholic and the Jewish agencies, Church World Service will assume its proper share of the responsibility for Displaced Persons coming to this country under the Stratton Bill. It stands ready to cooperate fully with governmental agencies in the solution of this international problem. When Congress acts, Church

World Service, through its Committee on Displaced Persons and in cooperation with those of other Faiths, will be ready to carry through on a much larger scale what it has already demonstrated it is able to do under severe handicaps and restrictions. It now waits for Congressional action.

MENTAL DEFICIENCY

The Christian belief in the worth of all human beings in the sight of God is nowhere more clearly put to the test than in concern for the mentally deficient. Entering the world without sufficient capacity to develop complete responsibility for their lives in a complex social order, these persons have had no part in producing their handicap. A hundred thousand are in institutions in the United States; and, if proper facilities were available, at least three or four times that number could profit from special care and education.

In commending the devoted and intelligent work of physicians, nurses, housemothers and all the others who now labor in behalf of "even the least of these," we recommend further study of the care and education of the mentally deficient, to Christian men and women with the appropriate training. Scientific study is needed. Equally necessary is the development of interest in the deficient as a human being, which comes naturally from the Christian gospel itself.

Believing that Christian education, appropriately and expertly carried out, is as much a right of these persons as of others with greater capacity of intellect, we commend jointly to the churches and to experts on deficiency the continued study and exploration of the best means that can be found to bring the resources of religious faith to mentally deficient persons.

We express gratitude that the first International Congress of Mental Deficiency is to be held in the months ahead, and that the place of religion in the care and welfare of the mentally deficient is to be considered.

"The fear of the Lord is the beginning of wisdom; and the knowledge of the Holy One is understanding."

GREETINGS TO THE WALDENSIANS

The Federal Council of the Churches of Christ in America sends fraternal greetings to its Christian brethren of the Waldensian Church of Italy in connection with their celebration of the 100th anniversary of the signing, on the seventeenth of February, 1848, by King Charles Albert, of the Edict of Emancipation, which legally ended their persecutions and granted them civil rights.

The Federal Council recommends to its constituent churches that they take occasion, if possible on Sunday, the fifteenth of February, to pay tribute to the heroism and fidelity of the Waldensian Church, the oldest existing Protestant body in the Western world, with a continuous history going back to the twelfth century; and further recommends that they take advantage of this opportunity to give consideration to the meaning of religious liberty in our own day in the United States and throughout the world.

GREETINGS TO CHARLES UNIVERSITY

The Federal Council of the Churches of Christ in America extends greetings to Charles University, Prague, Czechoslovakia, on its 600th anniversary, April 7, 1948, having been established in 1348, and having been under the rectorship of Jan Hus in 1402, and requests Prof. John M. Skrivanek, elder of the Czech-Moravian Brethren Church of Austin, Texas, now in Czechoslovakia, to extend its fraternal Christian greetings at such observance on April 7, 1948.

RESOLUTION ON FEDERAL PRISON CHAPLAINS

Resolved: that the Executive Committee of the Federal Council of the Churches of Christ in America upon recommendation of its Commission on Ministry in Institutions expresses its strong conviction that the basic salary scale of federal prison chaplains should not be less than that of other federal chaplains on civil service and should be comparable to the compensation of other professional personnel in federal service; and that adequate provision for supervision and administration of the chaplains and their work by a central chaplains' office should be set up by the Bureau of Prisons.

RESOLUTION ON VOLUNTARY RELIEF:

Next month twenty-six private American agencies will join in an appeal for contributions, primarily to provide food and care for hungry and homeless children overseas. The combined goal of American Overseas Aid and the United Nations Appeal for Children is \$60,000,000 for the work of voluntary agencies and the International Children's Emergency Fund. While this campaign does not lessen the need for continued and intensified effort through our regular church relief channels, it provides an opportunity to reinforce and increase that effort in significant ways. It needs the whole-hearted support of our church people, if it is to succeed. We urge that generous support be given.

The importance of voluntary contributions for overseas relief cannot be measured solely in dollars or calories. These personal contributions supplement and help to humanize the essential but impersonal aid programs of government. They carry a warm and instant message of hope and goodwill. They strengthen the ties of popular understanding and fellowship. They help to heal the souls of men as well as their bodies. To share as we can with those who suffer from the aftermath of war is a Christian imperative.

URGES RELEASE OF C.O.'s

The release of some 800 conscientious objectors now in jail or prison and the restoration of civil rights for approximately 6,000 objectors screened by the President's Amnesty Board, has been urged by the New York State Council of Churches in letters to President Truman and former Supreme Court Justice Owen J. Roberts.

NORWEGIAN CHURCHMAN NOW ON U. S. TOUR



Bishop Arne Fjellbu of Trondheim, Norway, is now in the United States for a nationwide speaking tour extending through February, under the auspices of the American Committee for the World Council of Churches. He arrived from Europe on January 23.

Bishop Fjellbu was born in Iowa, but returned to Europe at the age of ten. Following his education at the Universities of Oslo, Berlin and Heidelberg, he was appointed pastor to the Norwegian congregation in Berlin. He served as a war correspondent during the first World War and then returned to Trondheim where he was appointed chaplain of the Cathedral of Nidaros, a Norwegian national shrine. Because of his opposition to the Quisling Government, he was ordered into exile in the north of Norway. He later escaped into Sweden.

In a statement emphasizing the significance of Bishop Fjellbu's visit, Dr. Leiper said, "Bishop Fjellbu, in his speeches and travels in the United States, will give us Americans some added insights into the vast importance which Europeans now attach to the task and purpose of the First World Assembly of Churches. In the adventure of cooperation at Amsterdam, we must be sure that the differences of experience between the Europeans and the Americans do not seriously affect that true communication which Christians the world over must maintain as true internationalism of the spirit."

Confidence in UN Reaffirmed

AN action reaffirming confidence in the United Nations, and wholly disagreeing "with those who spread disillusionment and defeatism," was taken by the Executive Committee of the Federal Council at its Atlanta, Georgia, meeting on January 13.

"The important and exciting fact," the statement said, "is that the vast majority of nations are trying to solve these world problems, not by force of arms, but by the power of reason and on the basis of justice."

The Executive Committee, meeting in connection with the Southeastern Church Convocation, adopted the statement on "The Churches and the United Nations" as approved by the Department of International Justice and Goodwill at its Philadelphia meeting the previous week.

Following is the full text of the statement:

THE Executive Committee of the Federal Council of the Churches of Christ in America reaffirms its confidence in the United Nations. We observe with satisfaction that our government and our people stand committed to its support. While we clearly recognize that many perplexing problems have not yielded to solution, we wholly disagree with those who spread disillusionment and defeatism. Their frame of mind is born of unwarranted expectations which failed to reckon with such realities as the different moral judgments in the world, the inadequacy of international law, and the persistence of underlying tensions. The United Nations was designed to be a center for harmonizing the action of nations and for arriving at common moral judgment. The creation of a mechanism never of itself assures harmony. It justifies no relaxation of effort to achieve the objectives for which it was devised.

CONFIDENCE BASED ON ACHIEVEMENT

We are passing through a period when agreement on highly controversial issues is thwarted by distrust, by competing national interests, and by attempts to arouse class against class. No one can ignore the seriousness of the deep-seated conflicts which are reflected in the impasse among the great powers and the failure thus far to achieve any agreement on the international control of atomic energy and of weapons for mass destruction.

Under these conditions, there is all the more reason to use effectively the resources of the United Nations for such constructive ends as can be achieved. This process is under way. If facts are faced objectively and bravely, there is reasonable ground for hope and even confidence.

The Second Session of the General Assembly demonstrated a surprising vitality. It provided opportunity for people from every part of the world to exchange ideas in the effort to find solutions for problems which had come boiling to the surface—Greece, Korea, Palestine, war propaganda, displaced persons. Lasting solutions were not in all instances found, for the ultimate problems are deep-rooted and their remedy can be achieved only by patient, continuing effort. The important and exciting fact is that the vast majority of nations are trying to solve these world problems, not by force of arms, but by the power of reason and on the basis of justice.

Other organs of the United Nations are coming to grips with the root causes of international disorder and their activities merit far greater prominence than has hitherto been accorded them. The Economic and Social Council is launching upon a far-reaching program to alleviate economic ills and is seeking cooperation of governments and private agencies to raise the standard of living and to promote health, welfare and social security. The Trusteeship Council relying solely on the appeal of justice and the power of world opinion, is winning unprecedented response from Member States in its efforts to improve the conditions of non-self-governing peoples, to strengthen their free political institutions, and to assist them toward independence or self-government. The Commission on Human Rights, in drafting an International Declaration of Human Rights and a Covenant, is blazing new trails as it seeks to define man's rights and freedoms and to devise means whereby universal observance of these may be promoted. Under the auspices of the United Nations a substantial beginning has been made in the reduction of trade barriers. Specialized agencies such as the United Nations Educational, Scientific and Cultural Organization, the International Refugee Organization, the World Bank, and the World Health Organization are undertaking benefi-

cial tasks in the performance of which the nations are learning to know each other and to work together.

AREAS OF CHRISTIAN ACTION

If the United Nations is to succeed, Christian people everywhere, and particularly in the United States, must be willing to accept whatever sacrifices may be required to give adequate support to the accomplishment of its purposes. The United States, for example, must admit its fair share of refugees if the International Refugee Organization is to solve the problem of displaced persons. In addition to supporting governmental actions, Christians have a responsibility for full participation in voluntary services of reconstruction and reconciliation.

Christian people share in the obligation of creating world-wide conditions under which constructive tasks can be more effectively pursued. The General Assembly has recommended a program of education on the purposes and activities of the United Nations. To this endeavor the churches can contribute the stimulation of Christian ideals and Christian motives. Through a positive and widespread educational program reaching into local communities, they can help to dispel ignorance or misunderstanding and replace skepticism with realistic confidence.

The work of education does not, however, in any sense exhaust the responsibility of the churches. Christian judgments, formed through careful study and by democratic processes, must provide direction for our government in shaping and carrying out its foreign policy. It is highly urgent, for example, that the United States should cooperate to the fullest extent with the United Nations in its effort to put a stop to the mad race for armaments and for positions of strategic power. The next few months will test the disposition of our country to support a Covenant on Human Rights and to accept a measure of international concern in what has hitherto been considered a purely domestic field. Lasting peace must be based on law universally recognized and every encouragement accordingly should be given to the commission on international law recently set up by the General Assembly.

The need of economic, cultural and

Continued on Page 20

Practice Brotherhood Now!

RACE Relations Sunday, February 8, enters its second quarter-century with a stronger challenge to the churches than in any previous year. The theme, "Practice Brotherhood Now!" reflects the urgency, both at home and abroad, of ACTION for Brotherhood from the churches if they are to be in the vanguard for justice.

This is made even more clear when we contrast the promise of the American way of life with the actuality. The recent Report of President Truman's Civil Rights Committee points out that racial minorities in our land still suffer from lack of suffrage to all in poll-tax and other states; from "the white primary," lynching, police brutality, peonage, job discrimination and discrimination against the Negro in the Armed Forces.

Our American heritage must rest squarely on spiritual and ethical principles which are strong enough to eliminate these evils and build equitable social practices for all within our Nation.

In its call to the churches for a new awareness of these facts, the Federal Council of Churches says in its annual Race Relations Sunday Message:

Our reconciliation with God and our reconciliation with our fellows are inseparable in the Gospel which Jesus Christ proclaimed. He knew that self-righteousness deadens man's awareness to his offenses against others. This spiritual hardness of heart stifles the concern which one ought to feel when he shrugs his shoulders, looks askance at his supposed inferiors, denies human beings their inalienable rights, wounds their innermost sense of dignity. Jesus saw that the lack of right relations between men shuts them out from right relations with God.

Today when racial tensions indicate that the ties of human relationships are stretched to the breaking, we must approach the altar of God as Christ directed. Where our relations with others of different races are less than Christian it is because our own reconciliation with God is still defective. Because the disturbing qualities in our own attitudes and behavior are the real germ centers of friction, conflict and riot, we must recognize the necessity of practicing brotherhood now.

Similar reconciliation must be achieved in group relations. In conference or group action, in worship, at work or play the spirit of

brotherhood is fostered where person meets person in the Christian spirit. Introductions and greetings, the meeting of minds with honest self-criticism, the conferees' friendly eyes, their kindly faces and their warm hand-clasps contribute to mutual understanding. Even incidental remarks about the obvious may be disarming. Many agencies are learning that important decisions have their roots in personal attitudes. As a result they are finding out what these side issues, as it were, mean to the main crusade for brotherhood. They are discovering that the small things which lie at the root of disharmony are often as important as the larger ones. They are realizing that as sand dropped in men's shoes gets on their nerves, so callousness toward the feelings of other people wounds their pride, blinds their vision and makes them stubborn and rebellious as they face larger issues.

On this Race Relations Sunday, therefore, the churches are urged to lead individuals and groups to seek the reasons why different racial groups in the Nation feel as they do toward each other. With this awareness the churches must help them put into practice

such principles, essentially Christian, as those enunciated last June by the President of the United States in Washington:

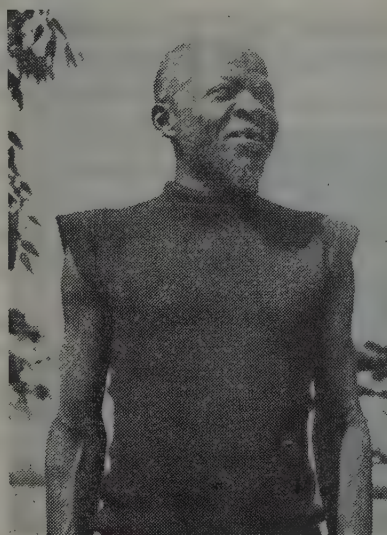
"As Americans we believe that every man should be free to live his life . . . limited only by his responsibility to his fellow countrymen. If this freedom is to be more than a dream each man must be guaranteed equality of opportunity. The reward (an American's achievement) should be determined only by . . . his ability, his industry, his character.

"Our immediate task is to remove the last remnants of the barriers which stand between millions of our citizens and their birthright. There is no justifiable reason for discrimination because of ancestry, or religion, or race or color . . .

"Every man should have the right to a decent home, the right to an education, the right to adequate medical care, the right to a worthwhile job, the right to an equal share in the making of public decisions through the ballot and the right to a fair trial in a fair court.

"We must insure that these rights—on equal terms—are enjoyed by every citizen." The challenge to "practice brotherhood

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now" makes it imperative for Christians to implement their ideals with action.

WHAT CHURCHES CAN DO

1. Strengthen Christian fellowship through making church membership open to all regardless of race.

2. Use this Race Relations Sunday observance to evaluate what your church has done in race relations and to make plans for a race relations program that runs throughout the year.

3. Organize a group within the church which will be responsible to the church for maintaining creative attitudes about race within the organization and for leading the church in carrying out some of the following activities:

a. Sponsor study groups, forums, worship services and other activities as a means of bringing groups of different racial and cultural backgrounds together for the purpose of discovering common needs and mutual interests.

b. Discover what racial groups live in the community where the church is located; what contributions they are making to community life; what their problems are, and how the church can help resolve them.

c. Work to guarantee decent homes for all people and for the removal of restrictive covenants and community practices based on race or national origin.

d. Support legislation designed to eliminate lynching and mob violence. Insist that existing laws against lynching and mob violence be justly administered.

e. Insist on impartial justice in the courts and the elimination of discrimination on account of race, creed or national origin. The fields in which these barriers now exist include employment, education, health, recreation, hotel accommodations and community services.

f. Send for the report of the President's Committee on Civil Rights and have church groups familiarize themselves with its findings and plan to aid in their practice.

g. Work with employers' groups, professional organizations and unions to establish employment practices based on character and skill rather than on race, creed or national origin.

WHAT INDIVIDUALS CAN DO

1. Examine your own attitudes and manners with regard to race.

2. Avoid being victimized by generalizations or prejudgments based on race.

3. Refrain from telling stories which have derogatory implications about race or creed or national origin. Where one hears these stories he should tactfully point out that relating them spreads racial prejudice.

4. When derogatory or incorrect statements are made about a race in conversation, correct them.

5. Learn the basic facts about race. The Social Action Department of your church denomination or the Department of Race Relations of the Federal Council of Churches will send literature upon request.

6. Find out what other racial groups live

Continued on Page 18

Supplement Contains Amsterdam Check List

Accompanying this issue of the BULLETIN is a supplement entitled *Answers for Amsterdam*, which is a check list of questions to be considered at the Amsterdam Assembly of the World Council of Churches to be held August 22 to September 4, 1948. In addition, the American Committee for the World Council of Churches has prepared *Pilgrimage to Amsterdam*, by H. G. G. Herklots and Henry Smith Leiper (\$1.00), a general presentation of the Amsterdam Assembly and the matters that will be deliberated upon. A third publication is *Summons to Amsterdam*, by Charles H. Corbett, (25c), a study outline based on *Pilgrimage to Amsterdam*.

These three publications have been prepared to assist the churches and other groups in a study of this world conference which will draw together about 1200 people from 127 communions in thirty-nine countries. The significance of this gathering cannot be overestimated; and it is hoped that the rank and file of Christian people throughout the country will inform themselves on the issues to be

discussed, and the momentous matters which will be acted upon.

It is suggested that the study outline be followed, with *Pilgrimage to Amsterdam* as a resource book, in preparation for group discussion of the statements listed in *Answers for Amsterdam*. The opinions of the group then can be recorded by checking under each subject the statements which approximate the ideas of those participating. The folder can then be sent to the office of the American Committee for the World Council of Churches where a summary will be made of the answers received. While the primary purpose is to stimulate group discussion, check list answers by individuals also will be welcome.

This project is commended to councils of churches, ministerial associations, local churches and other interested groups as a project for Lent or the post-Lenten season.

Copies of *Answers for Amsterdam* may be obtained without charge from the American Committee for the World Council of Churches, 297 Fourth Avenue, New York 10, N. Y. Copies of the other two publications may be obtained from the same office at the prices indicated.

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**Dr. Cavert Attends
 Meeting at Geneva**

Dr. Samuel McCrea Cavert, general secretary of the Federal Council of Churches, left New York on January 9 for Geneva, Switzerland. In his capacity as Chairman of the Committee on Arrangements for the World Council's Assembly of Churches, he will attend what will be the final meeting of that Committee before the Assembly itself comes together at Amsterdam, Holland, on August 22, 1948.

The Committee on Arrangements will have no immediate responsibility for the accommodations for delegates and other physical details of the Assembly. Dr. Cavert will return to New York early in February. The Committee is concerned with policy, the underlying basis for the assignment of places, distribution of delegates among the four Commissions which are each handling one aspect of the main theme: Man's Disorder and God's Design.

Practice Brotherhood

Continued from Page 17

in your community. Become acquainted with their churches and civic organizations. Discover what their contributions are: what their problems are: what efforts are being made to resolve them and how you can participate.

7. Find out what your church and denomination and other agencies are doing to improve race relations and how you can become a part of this movement.

8. Support legislation designed to guarantee civic rights to all regardless of race, creed or national origin.

9. Work in your occupation, your union or vocational organization for fair employment practices.

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Department Reorganization Is Announced

At its November meeting, the Federal Council's Executive Committee adopted a plan for the reorganization of the Department of International Justice and Goodwill to carry forward the work of the war-time Commission on a Just and Durable Peace. The proposals adopted were prepared by a special committee appointed at the last biennial session of the Federal Council to consider the future relations of the Department and Commission. The committee was composed of Dr. Luman J. Shafer, Dr. Edwin E. Aubrey, Mr. John Foster Dulles, Dr. Ralph W. Sockman, and Dr. Henry P. Van Dusen.

The Executive Committee accordingly adopted a series of recommendations, prepared by the special committee, to reorganize the structure and membership of the Department. These included a provision for a Committee on Policy, within the Department, to formulate recommendations on the principles of a just and durable peace, empowered to report, after consultation with officers of the Department, policy recommendations directly to the Executive Committee, when circumstances so require. Also included was a provision for a similar Committee on Education and Action, to relate policy recommendations to the ongoing work of the constituent communions and the councils of churches. Mr. Dulles was elected chairman of the Committee on Policy, and Dr. Howard Y. McClusky of the University of Michigan and president of the Michigan Council of Churches was elected chairman of the Committee on Education and Action. The Executive Committee also provided for consolidation of membership and staff of the Commission and the Department.

The reorganized Department came into being on January 1, 1948, when the Commission on a Just and Durable Peace terminated as a separate war-time agency.

FAGLEY TO BE CO-SECRETARY

The Reverend Richard M. Fagley has been elected by the Executive Committee of the Federal Council at its meeting in Atlanta, January 13, to the position of Co-Secretary of the Department of International Justice

and Goodwill.

Mr. Fagley, since February 1945, has served as a Secretary of the Commission on a Just and Durable Peace. During this time he has provided vigorous leadership for the churches, particularly in the area of peace education and action in support of world order. With the incorporation of the Commission on a Just and Durable Peace within the Department of International Justice and Goodwill, Mr. Fagley continues his valuable services as a Co-Secretary with Dr. Van Kirk.

NEED FOR CHAPLAINS NOTED

The need for more chaplains to man posts now vacant under the present volunteer recruitment policy, and the future work of the Commission in providing spiritual leaders, should universal military training be adopted, were among the subjects under discussion at the recent New York meeting of the Executive Committee of the General Commission on Chaplains.

The committee announced that the date of dedication ceremonies for the new headquarters in Washington will coincide with the annual meeting, and will be set at a later time.

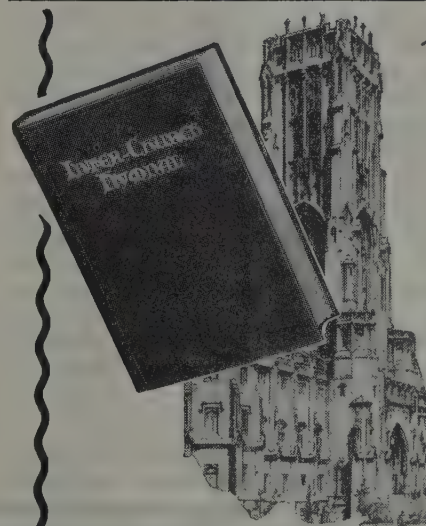
Student Conference

Continued from Page 7

Movement in the United States, was a cause of some misunderstanding. Some delegates left Lawrence convinced, also, that the call to a church vocation had not been "equated" with that to any vocation undertaken as a frontier for God, and that the missionary summons was still somewhat assumed to be nobler than that to other tasks.

Yet this sixteenth quadrennial set a new stake in the advance of Christian students upon the problems of their generation. As the Home Missions Council, Foreign Missions Conference, United Student Christian Council, and the Student Christian Movement of Canada sponsored "Froncon" with administration by the Student Volunteer Movement, they helped this new generation share memorably its analyses and misgivings, and its determined hopes, about today's civilization.

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Confidence in UN

Continued from Page 14

spiritual recovery in Europe and Asia is critical, and presents to the Christian people of America a challenging opportunity. A rich cultural and spiritual life cannot be built on starvation and, if America does not put her strength into the task of economic reconstruction, the free nations of the world can hardly sustain themselves against chaos and its aftermath. The fate of all that the United Nations stands for is at stake in this issue of help to stricken and impoverished, yet courageous people. That help should be given, and given with the motive of constructive good will not to gain control over, but to put saving foundations under needy nations—should surely be a concern of American Christianity. The elemental security provided by economic assistance is conducive to the higher values of human freedom and spiritual development. This crucial situation which confronts the world is one of the supreme opportunities in history for Christian service and one of the supreme tests of Christian faith.

The Economic and Social Council and certain Specialized Agencies, such as the United Nations Educational, Scientific and Cultural Organization have made arrangements for consultation with non-governmental agencies. The churches should avail themselves of such opportunity to the end that Christian judgments, when crystalized, may be taken into account in the process of shaping international action.

As members of a spiritual fellowship which is supernational and superracial, we can join our efforts in support of the United Nations with like efforts by Christians of other lands. The Commission of the Churches on International Affairs created by the World

Council of Churches and the International Missionary Council, stands as an agency through which the common testimony and the united impact of Christians may be brought to bear upon these activities of the United Nations which correspond to our Christian concerns for world justice and peace. Through this Commission there can be projected a strategy of education and action which will aid in the development of that spiritual understanding and solidarity which are so essential to the fulfilment of the objectives embodied in the Charter of the United Nations.

CHRISTIAN DYNAMIC FOR WORLD ORDER

In the battle against international disorder men deeply need Christianity's spiritual dynamic. To establish fellowship, mutual understanding, and cooperation with Christians and all peace-loving folk around the world, to go across all borders and behind all iron curtains with voluntary services, to stand firm against national vindictiveness, hysteria, and pride of power, and in hazardous days to keep faith strong that God's will can yet be done on earth—such indispensable services the Christian people of America can render now.

With the United Nations what it is and what it can be, Christians must not lack confidence nor fail in their support, whoever else may lose heart and become defeatist. It is not for Christians, engaged in the cause of peace, to waver with every variation of fortune, or, like those who have no faith in God and His Son, to make varying opinions and unfounded reports about the United Nations the criteria of their confidence and loyalty. We are disciples of a Lord Who was crucified and yet triumphant. We move in a tradition of men who have stood steadfast in season and out of season. That kind of faith and courage is called for now.

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God Confronts Man in History

By HENRY SLOANE COFFIN, Scribner, \$2.50.

In 1946-47 Dr. Coffin, recently moderator of the General Assembly of the Presbyterian Church in the U. S. A., was appointed the lecturer on the Joseph Cook Foundation by the Presbyterian Board of Foreign Missions. In discharging this responsibility, he took as his general theme the relevance of Christianity to the present historical situation. In the Philippines, China, Siam, India and Egypt—countries in the process of sweeping changes—he forcefully interpreted the Christian faith in terms of its basic convictions in relation to our time. The lectures are especially interesting because, being addressed to groups very different from the familiar ones in America, they emphasize the universal elements in the Christian Gospel. A clue to the general approach is Dr. Coffin's insistence that while other religions look for God in nature and in mystic experience, Christianity sees the chief revelation of God in history, and particularly in the historical appearance of Jesus Christ and the redemptive work which he initiated.

The book is not the weightiest of Dr. Coffin's writings but it is an excellent popular exposition of the significance of Christianity for the world today.—S.M.C.

The Protestant Pulpit

By ANDREW W. BLACKWOOD, Abingdon-Cokesbury Press, \$2.75.

A new anthology of master sermons from the Reformation to our own day has been compiled by Dr. Blackwood.

Here in a single volume, all lovers of preaching will find sermons by leading Protestant preachers of every period during the last four centuries.

The book is divided into two sections. The first section contains nineteen sermons by "Masters in Other Days" and includes preaching by such men as Martin Luther, John Wesley, Jonathan Edwards and Phillips Brooks. The second section contains sermons by "Masters in Our Own Day" and includes preaching by such leaders as Ralph W. Sockman, George A. Buttrick, Joseph R. Sizoo, Harry Emerson Fosdick, Joseph Fort Newton and Harold Cooke Phillips.

In the compilation of such a treasure of great sermons by well known preach-

ers of the past and the present, Dr. Blackwood, who has been professor of homiletics at Princeton Theological Seminary since 1930, has rendered an invaluable service to three groups—(1) Students in Seminaries who will be the preachers of tomorrow will receive guidance; (2) Parish ministers who are preaching today will find help and inspiration; (3) Laymen who sit in the pew Sunday after Sunday will find these sermons to be a source of understanding about the Protestant Church.

One cannot read through a book of sermons such as are contained in this invaluable volume without coming to a new appreciation of the pulpit.—J.M.B.

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Three Books on the Life of Schweitzer

ALBERT SCHWEITZER: THE MAN AND HIS MIND, By George Seaver, Harpers, \$3.75.

PROPHET IN THE WILDERNESS, By Hermann Hagedorn, Macmillan, \$3.00.

ALBERT SCHWEITZER: AN ANTHOLOGY, Edited by Charles R. Joy, Beacon Press, \$5.00.

Within a few weeks three interpretations of Albert Schweitzer have come from the press, each distinctive and important. All three of these volumes about the man who today stands as the best symbol of the medical missionary have received wide attention in literary circles. Albert Einstein's comment has been frequently quoted: "There, in this sorry world of ours, is a great man!" A learned European journal has even rated Schweitzer as one of the three "all-round geniuses" of Western civilization—the other two being Leonardo da Vinci and Goethe.

Of the three books, Seaver's is the most complete biography. It will doubtless stand permanently as the definitive exposition of Schweitzer's life and ideas. His childhood and

youth, his studies at Strasbourg University, his mastery of the organ, his theological scholarship, his decision to become a missionary, his work in Africa as an atonement for the white man's sin toward the black man, his basic philosophy are all treated fully, competently and impressively.

Hermann Hagedorn's book, however, is the most delightful reading. It is the work of a poet and a singer. In almost lyrical language he makes you feel the depths of Schweitzer's soul and the amazing gentleness and compassion of the man. "Prophet in the Wilderness" is a great human document. In the best sense of an abused word, it really is "inspirational."

In Joy's book Schweitzer speaks for himself. Here are brief selections chosen so carefully as to provide an adequate introduction to the man's interests and outlooks — in theology, in music, in philosophy. The quotations are classified under headings that themselves provide a framework of Schweitzer's thought, such as "The Sacredness of All That Lives," "Reverence for Life," "Altars of the World," "The Struggle for Truth." Dr. Joy also offers a brief and moving biographical sketch.

—SAMUEL MCCREA CAVERT.

Preface To Ethical Living

By ROBERT E. FITCH, Haddam House, \$1.25.

This is the fourth of the new Haddam House books, written specifically for youth about religion. In remarkably lucid prose, easy to read, we find here a direct analysis of where we are today morally, with tentative suggestions of a way out. Dr. Fitch, young dean at Occidental College, seeks to incorporate the values of Dewey pragmatism creatively in religion, starting from the claim that "Religion is morals illuminated by imagination" (p. 66). This is definitely "a preface," but it is a penetrating and fearless invitation for student and their leaders to go deeper into Christian faith.—J.O.N.

The Pastoral Epistles

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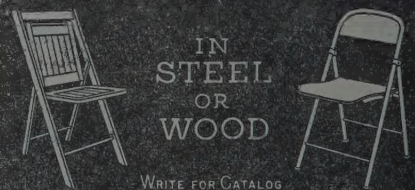
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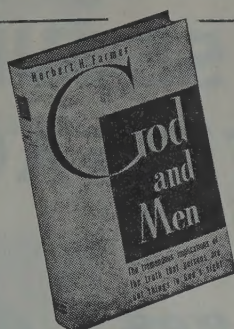
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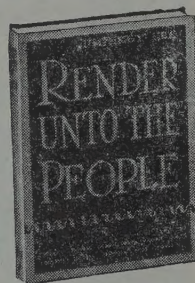
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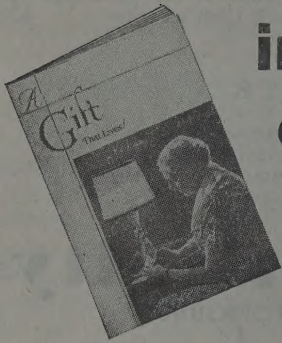
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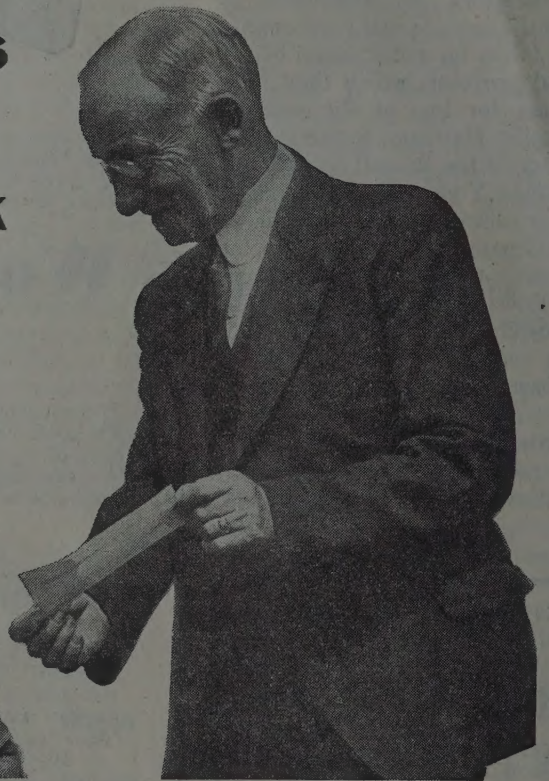
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